Karma

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The accent is still on Gurdjieff. The accent is still on how can I Work? The accent is on evolution in a certain way, trying to reach an aim in a shorter time than ordinary life will allow me. I want even - I would like to say it in this way, that if I consider myself unconsciously as a serious, quite earnest man, that I then face a possibility of having a chance in this life to come to a certain conclusion, and as I've said several times, to eat my Karma, and perhaps have a little left that I have to attend to in another life; but that I really want to reduce whatever fate or my Karma has laid out for me, as a succession of many, many different lifetimes, perhaps spent on Earth, in order to learn - and gradually learn in an unconscious way - the real truth about myself and about God. And that my aim in wanting to become Objective - I sometimes say, I wished I could become Objective overnight, which is a stupid statement, but it indicates that I have such tremendous desire that I believe that it could be overnight if I only could concentrate.

Of course these are nonsensical statements, but it indicates one thing, that I wish to Work; and that therefore if I can Work and if now I become serious in this lifetime, and if now I find out a certain road which is the only way, which perhaps I could have found out even when I - if I had lived during the time of Buddha; but not knowing how many lives I have lived, and of course, not knowing how many I may have to go through again, I want to condense them. And I would like to finish in this lifetime with all the goddamned things that I have to go through, in order not to have to repeat them. It's a perfectly good aim, because it does not mean that when I live this life that I enjoy it, particularly because I know that I was born here without my wish, and that even that I will die without my wish. So it is not at all that I feel in any way responsible. At the same time that what I now take becomes a responsibility in the light of finishing with this life on Earth as fast as I can to set my own life free. And that's a crucial question, because what do I imagine of life being free?

Supposing I go through ten or hundred reincarnations, supposing I come back on this Earth, supposing I already have been on this Earth many, amany times and now I come to a conclusion; now or never. Supposing that now after this lifetime, or maybe another couple when there is still a little bit of my Karma to digest, that then I come to the state of freedom, and my life is free; and it is then, according to the

philosophy, fused with the Sun Absolute; that then in accordance with the fourth and the fifth Rule of Objective Morality I will help to lighten the burden of His Endlessness. I would reach a state of Martfotai, I would be able then to know what to do and to be Conscious, Conscientious and have a Will as an entity. I even would say of course that I've left Self-consciousness already for quite some time, and I'm now in a state of Cosmic Consciousness. And even after the Cosmic Consciousness has been eaten up by me, that then the three different phases I still have to go through, to make out of the Laws of phenomena, which are more or less tinted in accordance with Heptaparaparshinokh, that I gradually start to understand the Law of Three. And then there is a wish for that kind of fusion to become One in that Law as Three, and then Infinity is reached. And what is Infinity?

It is very difficult when you want to continue to think about what is it really that I call Life when it is free and is joined with all other forms of Life, so that then in that endless process, without end, it has to continue as a process of existence without form; and it has to be penetrating everywhere in space, and everywhere and always in so-called 'time.' And the state of that kind of Absoluteness, when I try to think about it and see if Infinity exists, I do not know about the existence until I can understand Omnipresence. And that whole business of Omni - I cannot understand what is this Om and Omni. I 'Om' maybe. Gurdjieff means 'I-Amness' with Omni. You see, such a concept I have to be clear what it is that I wish, if I actually wish that.

When a man joins in Unity as three full-grown centers or bodies, such a man is light and becomes White Light. It's the image of the Sun, as the Sun ought to be. It is the Consciousness of a man, when he is actually the head of the totality of his Life existing as a Harmonious Man; in which then, that what is Consciousness takes the initiative; and that what is there at his command is his body as a servant - not reduced, simply placed in a certain relation towards that what is the life-giving force and dictating what is and what are the rules of Infinity, so that even the body will know that it is under that influence and has to follow such command. This is how the Will of a man is expressed, and that what remains - the relationship towards all Infinity - almost I would say a contradiction in words, because Infinity, it's either Infinity or it isn't, so all Infinity is nonsense; but we use it in order to indicate now where we come from, and not as yet being completely comprehensive of that what actually is taking place - it is for a little while as if there is still a separation, because of the newness. The realization, exactly the same as that what are the consequences of the organ Kundabuffer - not being in existence any longer as a law of Kundabuffer but only the consequences which remain in the mind of a man and force him, every once in a while, not to think as clear las he ought to think - that in the same kind of a

relationship, when a man finally becomes then One with All, that he is All and All is One.

These kind of aims - you must think about it. You have to remember it. You can, when you are by yourself. You don't have to use highfalutin words, and it is really not necessary to go too deep into philosophy. Your Work is at your hand; it is right now, and it's either now or never; also that you must understand. An opportunity which is now and you don't take is twice as difficult tomorrow. Don't postpone. Don't believe that your reincarnation at the present time will make it easier for you to reincarnate in an easier way and allow to understand your Karma later on. It's going to be twice as difficult; and then it will be four times as difficult, and then sixteen times as difficult. You remember the chessboard and the problem of Setha - I do not know - how many grains can go on all the sixty-four squares - the totality of the output of all the grain produced in Babylon. That's how it is going to work. That is how, because of this tremendous weight on the shoulder of a man, he will not be able to carry it, and in the end - unfortunately the Bible says that he will be thrown to outer darkness in which there will be gnashing of teeth. It is that where then that Life leaves a man; and then without the benefit, and to no one's credit, but nevertheless leaving the prison, will again become total Life as existing in the total Universe.

In our ordinary life we understand the form of this body; we understand also forms for oneself in different kinds of densities. We don't understand Karma. We go up to the solar system and find the Sun. We could have a Soul; we still are attached to our Karma. It is at the moment when we lose our name that the Karma disappears. It is at that time, as it were, in eternity, when Absolutism becomes the reality of the day. And it is then that something takes place which we then call a fusion, the totality of giving up completely, and fusing with that what already has existed everywhere and always, but which was never known, and the key has not been given to us until we have gone through the preliminary stages of suffering to become free from our solar system.

I say it is good to have a Karma; I think it is very good to try to understand it in this life. We won't because it is much and much of the doors, which could open up towards the understanding of the Karmatic influence on us, will remain closed. But every once in a while there is a little door that does open and then it gives within oneself an insight which is quite unusual. It is when we suffer a great deal and we are up against it, and we see that it is not primarily our fault that we happen to be what we are, even if afterwards we try to describe it as something that belongs to our nature; it is really not our nature. It is the condition of the form with which I happen to live on Earth, and that has brought with it an adjustment regarding the Karma of our life. And it is not as yet possible for us to see Life in reality, but we can see the form. But the form suffers, and not life; and because we are attached to the form, we keep on suffering, until we could accept the form for whatever it is.

This is the solution to our life we we have to live it, and in more and more accepting it we grow up because then we outgrow the form, and without throwing it away, it is an extracting from it of that what is still useful for further understanding of how to solve the key to a Karmatic life. It is necessary during this period of understanding Work to see what kind of tools could become permanent. What is it that we wish for our ordinary life? Mostly a sharp tool - a sharp brain, a good hand - a steady one; force, muscles, energy. That is what we need now. In that we meet, every once in a while, a tool that we say, this is beautiful; it is really suited for the purpose so completely. And the wonderful things about it is that it never becomes dull.

What is this tool? It is our sensitivity. And I hope it never will get dull. It's a hell of a thing to live with it, because when one is that sensitive and the tool has to be used because it is part of our equipment, you would like sometimes that it would get duller, and that you were not too sensitive. And we find all kind of words for it and calling it - a little degradingly - sentimentality, or perhaps a little unusual, or something that belongs to esoteric people, or those who are brought up ethically, or

even in a certain sense too spiritual, or too good for this Earth. Or sometimes it is indicated that when that might happen that such a sensitive person cannot live here and really doesn't belong - and to some extent it is quite true - they don't belong; they are ahead of their time; they are already living in a different realm and on a different kind of level. And for them it is impossible to understand that others do not understand them, and they cannot really comprehend anything that takes place within one because the sensitivity, for them, is natural, and they get hurt time after time. I say they are ahead. They already are living in accordance with different rules, where people are not as critical, where people can accept each other as they are, where the ordinary acceptance that we try to learn when we want to apply Work for ourselves becomes a general tool for many people in relationship to each other, so that each person then, on that kind of a level of spiritual enfoldment, can accept each other for whatever their value may be, and never to question. And then the sensitivity becomes a common property.

I wish that of course, because it would be very much like the beginnings of Heaven. I wouldn't say it is possible that we all become sensitive. What we call sensitivity really is the ability to see ahead, to see that what is beyond, to see through, to experience that what is - I call it - of lighter density. To that belongs, of course, knowledge of the future, knowledge of that what is the present but not seen; to that belongs belief which has become real. It is that kind of a clarity of the brain, or a sensitivity of one's heart, more or less in the direction of intuition, and perhaps even intuition par excellence, of that what actually does exist for some people, and those few are chosen to tell the rest of the world. And no one in the world wants to listen. That's what makes it so terrible and so lonesome, because one knows for sure that one is right and no one wants to believe it.

Keep on, keep on with that particular thing, as you call it, in your mind, and again in your heart. That is that what really can keep you alive. It's the hope as expressed by continuing to breathe. I don't think it is ever so dark that it is completely gone. And when it is there and you can almost touch it, or that you can look at it, or that you can put yourself in such a situation that it can shine on you, it depends entirely on what one at that moment is capable of. If a ton of rocks is dropping on me, and I am underneath it, I know that I'm, you might say, licked. And still I keep on breathing. If I, at such a time, can remember that this body is still breathing, then I can go along with the breathing. And something in me can become aware of this body breathing. I can establish, at such a time, a certain rhythm. And it produces in me a state of dynamics. And at a certain time, by continuing to do this, there will be a possibility of getting out of it. As soon as I give up hope and I stand still, I am like Lot's wife, and I turn into salt. But if I keep on going without looking back, I have an aim. I say, I will get there - not today, not tomorrow, maybe ten thousand years from now. If I know my Karma is my Karma, I will Work. And I will know that when I Work, it will gradually be eaten up.

Don't let these conditions, if you see them coming, take hold of you too soon. Because one has to be clever, when certain things might affect you and you don't want them, that you will not allow, in the beginning, their influence to hook onto you. This is a certain cleverness, and we call it common sense. And it belongs to a man when he is sufficiently clever to anticipate, and when he knows himself. And that he knows if there is danger, I'm not going there. When he knows those are friends, but they are no friends, I don't associate with them. When there is a book that I know is a little bit vile, I don't want to read it because I'm affected. When I eat certain things that I like so much that I will overeat and afterwards I have to be driving a truck and lift things up on top and I can't do it because I'm too full, I don't do it.

Questioner: I've heard you mention twice the term Karma - as something that you had to deal with...
Mr. Nyland: Karma? I didn't mention it today...
Questioner: No, but you mentioned it last night...
Mr. Nyland: It has been mentioned, yea...
Questioner: And I'm interested in that part, that concept, having the idea that Gurdjieff and want to know what he says as how to deal with it (?)
Mr. Nyland: You have a certain idea what is meant by the word?
Questioner: Not very well.
Mr. Nyland: No? Have you ever read any theosophical literature? Or are you familiar with any one of the Vedic writings in which Karmas are mentioned?

Karma is a task. It is something that I find out gradually of what I am and what is in the way for my further development. Karma is an obstacle to be overcome in this lifetime, if I can, and, if I do not or I cannot find the time, or even the ambition for it, it stays with me, the theory is that it is attached to me until it is solved. The solution of Karma for a man is that he understands what is in his way for further growth and purification and development during a lifetime, when he realizes that he is hampered by some way or other, so that he has to find ways and means to overcome it, to strengthen himself or to create such conditions in which the Karma will be dissolved.

With other words, it is something that I know I have to overcome in some way or other, if I actually will grow up to become a man, free from all kinds of bondage; and we call Karma that what is a bondage of myself on earth; that what -prevents me, as it were, from flying away; that what binds me at the present time to my own Karma of my body; and that the condition of overcoming my Karma in the first place is anything that has to do with my desires of a body which wishes to be maintained in the way it is, wishes to be satisfied as it thinks it ought to be satisfied.

The Karma of a man can be divided into three different ways in accordance to whatever the level of a man is, as represented by his physical center, his emotional, his intellectual. There are Karmatic thoughts. There are conditions which prevent me from thinking straight. There is a definite emotional state in which I'm bound by an expression of a certain necessity in a certain direction about which I cannot as yet judge if it is right or wrong, but I do know that they bind me.

Intellectually, I'm bound by cliches, and my Karma would be to be able to reach the essence of myself without having to adapt the form into which certain knowledge and cliches are poured. The wish is for my body, belong entirely to that what is the condition of my body for its satisfaction and in order to overcome the

Karma I have to learn how to become free from my body as it is, simply for the reason that that I free myself from my body, that then will have the chance to develop a spiritual value which is now connected with my body.

So Karma simply means that there are things to be done and to be overcome and that unless I can solve them, that I will remain in a certain relation either to the earth, or a very low scale of spiritual development and it will be like a millstone around my neck which will prevent me to flying to the sun.

Questioner: Is Karma different for different people?

Mr. Nyland: Yes, of course. Karma is connected with my manifestations as a person. Karma is a form of behavior, the totality of which is unconscious. Karma is something I do not know and still I start to look for it, and then want to believe that it actually exists, but many times I don't want that to exist and I don't want to believe in it because I still have an idea I have a free will (?). Karma for me is the ultimate mechanicality of myself and when I consider that as something that has to be overcome, I will also know that in doing it my Karma will be dissolved and I will be free from it. Karma is bondage.

Questioner: Where does the Karma that one has come from?

Mr. Nyland: That's a very different question because that involves where does Man come from. The question is if mankind himself is life as he is now on earth and as he has been conceived and then there that what is life force, how did it enter? And where was it before he was conceived? Was he as life force in his father and mother, biologically speaking; or was he, when he was conceived, at that time, affected by the conditions in which he was conceived? It now had nothing to do with his father and mother (but) look at the conditions of life in general around him particularly when he was born. To what extent then was put into him a certain quality also to be expressed as a form of life which determined for him what kind of a man he would be; and in the third place that when a man starts to grow, and then becomes subject to the influences of the outside world, then in accordance with his type or in accordance with whatever his horoscope may indicate, he will take on certain things that are allowed to enter into his horoscope for which he has capacities and certain things will not enter and it will determine then what influences is of a sociological environment. Because of these three reasons, each person becomes different and each person has, for that reason then, a different kind of a Karma because the acquisition of that what he is together with what he is originally makes a character of a man. To some extent, whatever his Karma is, belongs to the form in which man is represented or presents himself: and that the freedom that is needed if, when his Karma as a form can disappear and life as such can remain.

So if I assume now that a man appearing on earth, appears in a certain form as a human being and that this appearance is only a form into which an essential quality is poured which he calls his life force, then the assumption again is that if the form is destroyed, what remains in existence, what happens after this? Sometimes I say spiritual values (- - -) and there are enough proofs that they do remain and that there is still contact possible with that kind of a spiritual world.

But if I assume, and then I may also then (- - -) start to believe that this happens when I die, why should I limit it to the period before I was born and very soon when I start to think clearly about what is life, if I say it is a Godlike quality, or that the life force is a representation of everything existing, then I come to concepts of Infinity and to continuation of life forever and ever, and I say there is an infinite something that always has existed endlessly without any particular rhyme or reason that I know about, but which I now must assume that that existed before and will always exist. But then I come to a very definite problem, because what is that particular part of life that has been poured into me and that now exists as my human body?

The quality of life is the same. The form is always different; and whenever life is put in any form, the form reminds life that it is bound. The form at certain times has an intelligence to know that that what is Life within it should be set free and won't ask me why because this is extremely difficult for oneself to find out where this kind of conjecture comes from; but it is a fact in exactly the same way, that when I know I'm alive, that there is something in me that wishes to protect it and it became inherent as an instinct, and there is something that must continue to exist because , if it didn't exist, I would not care about life as it is.

So if you ask then where does it come from, or what particular current finally came together in some way or other and formed me, I can ask the same question: "What happens after I die, and to what extent is that what I am now still connected after I die, with my name?"

See, if you look at it only from that standpoint now, about which we know perhaps a little bit more, because we don't know much about pre-natal influences and quite definitely we don't now very much about the existence of Life before conception. If I take that what remains in existence after physical death and the possible contact that one can have with spiritual life and entities which are still in existence more or less by the name by which they are known on earth; and although they came from earth, they are not as much bound anymore as they were here, that then gradually the theory started to be formed that if a Karma during a lifetime for a man on earth is not entirely eaten up, that then he has still the obligation to finish that

particular kind of a job; and this led to assumptions, many of them really cannot be proved by some which seemed to be quite logically conceived and it is that if the spirit or that what is an entity after a person's death remains in existence, he is given a chance to fulfill his Karma, as it is called, or to undo it or to set himself free, again and again. If he cannot do this under the particular terms of his spiritual existence, the chance will begin again that he again can reincarnate into a body on earth, and then attend to the business which perhaps he should have attended to that he never did and then in this life which for him becomes a renaissance, a rebirth, he will have an added opportunity to start considering the necessity of working on his Karma.

But you see, one of the things now becomes very complicated because if that is the case, then I would have a reason for being born the way I am, and that if I can say that is my Karma at the present time, I have acquired in previous lives, and logically there is absolutely no reason that I cannot assume it. I cannot prove it but I can believe that it can exist because it might clarify a great deal, and it can be used as a working hypothesis and I believe that a hypothesis is true as I cannot make into an action. I know it is still on shaky ground, but so far if it is a hypothesis and I have not found any facts that are contradictory to it, it starts to function for me as an axiom.

So, you have your own interpretation for you in whatever it is that you wish to believe, or whatever (ammunition) you might bring to it, which you have read about, or someone else has told you and which seems logical to you, and the final agreement that you must make with your mind is that that which you then believe in, you can live with.

I would not say that certain things are so for everybody. I don't want to say even sometimes that they are, that way for me, but I live by something that I can continue to believe in. Almost if I would be willing to admit that they don't exist in reality, as long as I can have a life based on that what is a motivation and so if in my particular philosophy of life it is quite possible that spiritual Life also exists and, that when I try to think about cosmic forces or that what I believe in as a possibility of Infinity as against finite forms, that then the logical solution to my way of thinking is an assumption that Life has existed for ever and ever and only temporarily happens to be me, and that I make a mistake in thinking that that what I am as a form is real Life; and that my Karma is to try to acquire the wisdom that I will know that that what is form is not Life, and that what is life is not form. When I solve that problem, I'm free from any kind of Karma whichever way it may present itself to me. Yeah?

Frances Winters: If one must face one's karma in life, is it wrong for me to pray for healing in somebody else, and also is it wrong for me to pray for healing in myself?
Mr. Nyland: Take the first question first. Do you understand what your karma means?
Frances: I think that it includes certain difficulties that one must meet and work out.
Mr. Nyland: For what purpose?
Frances: For my purpose I think, for waking up and to build an "I".
Mr. Nyland: Again the question is, for what purpose does one wish an "I"? Or rather, what is inherent in the concept of karma?
Frances: I'm not sure.

Mr. Nyland: Karma is an objection to the form of life within me. I must make a distinction between that what is aliveness and that what is my form. And the karma indicates that there are certain conditions created by the form of myself, as a human body or as my thoughts or as my feelings, which at the present time binds this life to this form. And karma means that I try by certain ways I know about or sometimes because of experiences I don't know about to take them in such a way that they give me more freedom of the realization of life existing, if possible without form. And that you might say the end of karma is when actually life is freed from the form in which it has lived.

Now to what extent these kind of forms are associated with the difficulties that I have to overcome when I realize that life is bound in me, and that there is something in me that wishes to set this life free; then of course when it is bound, I will have difficulties to overcome. And that therefore whenever I can overcome such difficulties, I then can do away with that part of my karma, and gradually dissolve the karma by dissolving the opportunities into a freedom of life. In other words, if I live and I experience that in the particular possibility of freeing my life, I would have to become objective and I want to utilize the existing ways and means as described by Gurdjieff in trying to become objective through "I" existing, functioning and building; that gradually, that kind of energy that is accumulated because of this process, will start to form a Kesdjanian and a Soul body. And that then, when I have fought against that what is binding me through the physical body and partly through a feeling which already exists in myself, and a few little thoughts which also might be objectionable because I may rationalize too much or I may formulate too much, all of that is a certain bondage. And I call it the human bondage because I am as a human being bound by this and what I call life in me, striving to become free, has to understand

that the bondage has to be loosened up or whatever is already crystallized in me has to be decrystallized.

So my fight, as it were, against karma is much more an understanding what is karma for me in my life and to what extent am I bound, to what extent is it possible for me to understand that as something that holds me back. That is, when I say now me, holds my life back from freedom, and that therefore whenever I see that I am bound, it becomes an opportunity to wish to use it in order to reach freedom. So whatever you wish to do now regarding that what binds you for the sake of becoming free and building ultimately your Soul is correct in settling the affairs of karma as you have them now on Earth. Without saying where they came from, the very fact that you exist on Earth simply means that you are bound by the body belonging to Earth, and all the different attributes that belong to you astrologically and whatever way it is that you are now configurated, it simply means as a human being you have certain things that are yours, so-called, belonging to the form and which now are used to express a form of life.

So in the first place what is needed is to see that there is a separation between the expression as manifestation of the body, as well as the mode of thinking and the mode of feeling, and that what motivates such activity in any of the three centers. And that my karma belongs to that what is now on Earth as this form. But it also belongs to me as life, not as yet being free. And I do not know how much of this karma will go with me after my physical body dies to a different kind of a plane where still the karma, whatever there is left, must exist and where I still will have to Work against that karma. And reversely, I do not know where my karma came from when I was born and it may be in a former life that I accumulated a lot of that kind of bondage which I now have to work out.

It all depends on the viewpoint one has of what is life. And to what extent can I see in myself that kind of a life as an entity enclosed in a form which I call myself. And to what extent do I consider that what I am myself as a form - life, or a manifestation of it? And then to what extent can I make a separation between what is life in reality and what I am as that form of life in reality as separate from that what is the manifestation which I call my body or my feeling or my thought.

So the emphasis is constantly on the wish to become free. Anything that is done in that particular sign or in that kind of a direction is useful and is permissible. All right?

Now the other question regarding other people - did you say something about that - how to help them?

Frances: I said, is it wrong for me to pray for healing in somebody else?

Mr. Nyland: Not at all, because you will want such a person to understand what the condition of their karma is. Now it's quite possible that they suffer and have to be healed. And what you do is to send a wish to them or to pray for their healing. It does not mean it will take place. It may be that they, in their karma, need exactly that kind of suffering in order to free themselves from the bondage which they have. But this you must leave entirely to a higher force which governs that. We are under that kind of a law. We call it simply a "law of Infinity" or a "law of His Endlessness", indicating by that that we as human beings don't really know. But what we wish to find out is that I have a consideration of other conditions; partly I cannot understand it, partly I measure them with that what would happen to me and what I would wish. And I send out a certain energy in the form of a prayer indicating that I am concerned. You might say this helps my own karma in order to be able to share that what I have with other people. To some extent you might say it is an indication of freeing oneself from that what I possess, and willing to share it with others, I become free from that kind of a possession. So for me, whenever I pray for someone else's welfare or for the healing, I already do for myself something that is in line with my possible development.

Now what will be the result of that kind of a prayer, if it is heard and then could be answered by His Endlessness in a certain way, it's entirely His affair. I do not know. One measures a person with whatever knowledge and experience one has oneself, and to the extent that they may be telling you and maybe that they wish to be delivered of that kind of a difficulty for themselves you can sympathize. But if one could understand what it is doing to them, your objective viewpoint may be much, much better than their subjective suffering. All right?

Frances: Thank you very much.

Mr. Nyland: Yes?

Marvin Schwartz: You say, "wish to be free of karma." Suppose one had a relationship in the past and then that relationship is broken and time went on and one got familiar with the karma as exhibited in that relationship, to know something about it, to understand it a little better. And then comes up an opportunity for a new relationship in which one sees the problems again, and the relationship - the new relationship is problematical and therefore, one has the question of whether he should enter it or not. But can one generally and rightfully enter it for the sake, among other things, of overcoming the karma, but not particularly wishing to Wake up in the usual sense as we talk about it, but wishing to be free by understanding, seeing what the past was like and this time being different? Do you think that is valid?

Mr. Nyland: It is valid if one had the time. I think that by experiencing a certain thing several times over a certain length of time, repeatedly, that one has a chance to learn to understand it and perhaps become less and less affected and finally it will not have any more meaning. That is, I can get used to certain conditions which I now call my karma, of that what makes me suffer or that what gives me, I call it an opportunity for Work, without knowing anything about Work. I can be exposed to it and time and time again rebel. After some time that will also wear off and although I may fall asleep regarding it, it is also possible that I learn to understand it. Whatever it is that I now understand of the karma of someone else or what I understand of my own which, being instigated by someone who - with whom I have a relationship, then of course it is quite possible that after some time I understand that person in his or her manifestations having to manifest that way. I say even, I can understand that they are mechanical. And with that I acquire a certain knowledge about such a person that that what is karma is not obnoxious any more. In that way, that influence which affected me will have less and less influence the more I can understand that.

But I say it takes time. And it's only by means of Work that I can actually catalyze that kind of a relationship into a solution where whatever was karma is not any longer because I have much more understanding.

Marvin: I was thinking more in terms of getting to know and understand not so much the other person but myself.

Mr. Nyland: For yourself, when you have fear you're not free from your karma.

Marvin: No, the basic question is this way: Should - that is, speaking in fairly serious terms, with all this knowledge and this past, do you think the advisability of such a relationship - do you think such a relationship is advisable?

Mr. Nyland: I think it can be very useful, Marvin.

Marvin: Useful in what sense?

Mr. Nyland: Useful in the sense that Xanthippe was useful to Socrates.

Marvin: I always dislike thinking of it in that way.

Mr. Nyland: Well, of course, you don't want to have anyone identified with that name.

Marvin: No, not that, not the name. I always disliked the way of thinking of making another person useful to me. But I think that that part is okay as long as I'm useful to the other person.

Mr. Nyland: I think it is even. It is even. When there is not enough for the other person in whatever you produce or not enough in that person which produces for you - if that is not in a certain form of equilibrium, it will be disturbed and after a little while will separate. I think it's only good to the extent that both of you gain in whatever is represented by each other. And that I will not continue unless I intentionally insist on submitting myself to a condition which I know is difficult for me for the sake of wishing to grow. But in ordinary life I don't do that.

Marvin: That's not the question I wanted to ask you, not wishing to grow. You said wishing to be free and I take this to be a distinction with being Awake. Because in those moments when I see the past, and I see my karma, how I'm reacting, and not react - and not criticizing somebody else's karma, I don't particularly have the wish to Wake up at that moment, but I wish to understand it - to understand my motivations and then think about it and then the next time I wish to be free of this thing. In other words, I would like to enter this relationship rather than have the past, where I have failed in this kind of relationship in my life, I have an opportunity now to live it again and differently possibly. So I have the wish to be free, but I'm saying I don't have the wish to Wake up in the moment because I don't feel that would be right in that situation now. But I do have the wish to be free and to understand.

Mr. Nyland: I think it's logical you have the wish to be free. I think that happens many times when I have an experience which was distasteful that I don't like to repeat it. So I can say once bitten, and now I want to make sure that I don't get bitten again. I think a person enters into any kind of a relationship when he knows that there is a danger that he would like to avoid it. And this is a matter of ordinary life that undoubtedly one has gained a great deal of knowledge from the previous relationship. And that with that you have more wisdom, and that now you will try it in another kind of a relationship and you may, to some extent, be successful. But I say it is a question of time. Because I am afraid that it'll take much more time and many more repetitions actually to become free from it. And you are talking, of course, theoretically that you hope that you would be free and you don't want to take it on as yet because you're not sure that you will be. In most cases I think you will not be free.

Marvin: I'm willing to take the chance.

Mr. Nyland: If you're willing to take a chance then it is your responsibility. It's quite all right. There is no reason why you should not take a chance. There is no reason why you should have to Wake up unless there is a definite reason for that wish.

But I do say that if one could Wake up, the process of the experience is shortened in time. This is the advantage it would have.

Marvin: I believe the recognition of the karma helps me to Wake up.

Mr. Nyland: Well, it all depends now on how you define Waking up, because the Waking up - as I say it in that way -- may be that I become much more alert to certain conditions existing and that of course is not being Awake. It's only that I am more vivacious probably, more open, or that there is a possibility of actually seeing life in a little different way, but all that from our standpoint is an unconscious state. It's a heightened state - emotionally or intellectually - but it is not Objective. So when you say I'm Awake to that or Wake up, I don't believe it of course.

I think there's a great difference between the two. When I'm actually Awake I'm completely free at such a time because I'm impartial in a state of being Awake. Whereas the way you, I think, said it or meant it, you're completely identified with it. So it has nothing to do with the Awakened state the way we define it.

Marvin: I'm not completely identified with it in the sense that I can control myself at those moments where I know what my reaction has been in the past. I know what's happening in me emotionally and mentally, and I don't express what - I don't react the way I might have at one time.

Mr. Nyland: That of course is possible. I know if I burn my fingers on the stove, I act differently in the future in the presence of a stove. It has nothing to do with - it has nothing to do with being Awake.

Marvin: Well, it wasn't in the context or the frame of being - well, that's why I asked you. You said the wish to be free - you said the wish to be free - did you say that in distinction to being Awake?

Mr. Nyland: No, no, it's very much the same. The wish to be free is a state when one is Awake; that is, the wish to be free can lead to Awakening which then gives the experience of freedom. So it is not exactly the same, but it leads to the same thing. And again I say there is no particular reason why one should Wake up than only if I have in mind that I want to get through with my experiences as soon as possible so that I don't have to repeat them all the time.

Marvin: Well, that's part of my idea. I do want to Wake up and I do want to get through with the repetition of certain experiences, and I don't want to be the way I have been in many ways. It is my motivation.

Mr. Nyland: Good, then. Then I think when one wants to Wake up, your experiences will be less and less and will also be of less and less value in the terms of ordinary life. But you see, it's only one step; that is, this Waking up as a result of observation. The completeness of a man is a return to his experiences and then to remain Awake in the presence of that kind of an experience. And that is another step which belongs of course, and we call it participating in my life, which belongs as much to an Objective living and a conscious man as the first step is to become free in the first place. But I think you probably remember that. Observation, Impartiality, and Simultaneity is only Do. It's just the beginning of one's Soul. There are seven notes on that particular octave.

Katha: My name is Katha, Katha Maslow. I hope this question isn't too theoretical but I've often wondered and am confused about the difference between the laws of karma and reincarnation, and the life that somehow has, I think, my name on it, that continues through many lifetimes; and that which I'm working to develop which is a Kesdjanian body that has an individuality that would be different.

Mr. Nyland: What is the particular problem?

Katha: Well, I don't know how they are different. I mean I - it seems to be - - -

Mr. Nyland: Now the question is: how much do yon know of one and how much do you know of the other?

Katha: I don't know anything of any of them.

Mr. Nyland: That is very difficult then for that reason even to say there is a difference; you wouldn't know what the difference is. Moreover, I don't think it matters. Also this whole question of reincarnation has to be understood from a different kind of a standpoint. Because if I say this is the life I live and it is with my name, and I can also say during this lifetime I have a Karma which I must fulfill, then I say, well, maybe I don't succeed in this lifetime and therefore I hope I may have another lifetime in which I can then attend to that what I cannot do at the present time. But if I look backwards and say, if I can exist again in reincarnation, it is logical to assume that I was here already before, because there is no reason to assume t hat I just happened to start with my life, particularly when at times I do remember that perhaps I may have lived here before. The moments of deja vu, for instance, could indicate that. But you see, there is so very, very little we know about it. And many times we go by statements of other people who are supposed to be sensitive.

Now the question of sensitivity for anyone who sees my life, or anyone else's life, and comes for a session simply to tell what is what - I mentioned, I think last time, of being at the pyramids or somewhere. How do they know? Moreover, what is their interpretation? It would mean that they actually could be at the place let's say Egypt - where I happened to be at that time, because otherwise they could not describe what I went through and what was my particular problem, even including a Karma I might have had. And so it has to remain tremendous generality because these people profess that they do know and that they can help many people about a variety of different kinds of lives and knowing perhaps everything about everybody, which of course is not so. But, even if they say it is so for me, what is the use for me? I receive

information of that kind, and I say, well, maybe I was some kind of an engineer or a priest and then I was functioning in the pyramids of Luxor and at that time I was this and that and there were also some friends who happen to be at the present time still my friends. And it is like meeting them now, very much the same as you go to the same high school and after a couple of years you find out that people are interested in the same kind of ideas as perhaps Gurdjieff.

But what is the value for me if I actually analyze it? In the first place, I would go by what someone else is telling me. Maybe I can believe it. But then I try to imagine how I would have been. And even if I succeed in seeing what I was then, I surely cannot relive it. So my reincarnation of the past is of extremely little value to me because I cannot do it again. And moreover, that what I have lived through in the past is supposed to have a result in the present because at the present time I still have what we call a Karma. That is, that what is given to me as a possibility for understanding my life, and in overcoming certain difficulties which are put in the way for me to reach that kind of understanding. But that, in a general way, I can more or less place in whatever I am thinking and feeling. And I can also say that I will know more about such laws of my Karma when I grow up, and if I do become a little bit more spiritual, so that then I can understand such laws as to actually what they are, because here is the main difficulty.

Whenever I consider any kind of existence which is not tike this Earth at the present time, which I now experience, I start to hallucinate and I start to interpret that shat is previous incarnation and the future reincarnation as something that has definite value, measuring it by the terminology with which I am now familiar at the present time. And I cannot really say how I will be when that what takes place is subject to different kind of laws, because if there is actually a reincarnation, there will be a period after I die that that what I am spiritually -because it has to be since it has no body - spiritually existing as an entity, is either sent or commanded or made desirous of wishing to return to this Earth. And at that time, there will have to be given some reason why this spiritual law should apply to me. And even when I keep on thinking about that what I then at that time will receive and then will have to enter into a new reincarnation, I have no means of finding out now what actually is the reason because I don't live there as yet and I don't function in any spiritual sense.

The main thing is, I believe, to leave it alone a little, to simply say, undoubtedly there are certain laws, I can call them Karma. I also believe that what I don't do now I may have to do it also, but I don't know how I will have to face that what I don't do now after I may have had an opportunity of taking care of it in a spiritual life. And that therefore I can assume that at the moment when I leave this Earth and my body is no encumbrance any longer and I wake up out of the little period of sleep of forty days, in accordance with our measurement, and then enter into

a different kind of an atmosphere of a spiritual world, in which there are not thee sense organs I am familiar with, and in which the communication is quite definitely different from the way it is now, and where there is no bondage of a human body, that then at that time I will have an insight in that what has happened to me up to the time that I leave this Earth, this last time, let's say, at my death which I now, I would say, approach. And it is then I hope to be given to me, as an explanation of the reason why I happen to be now on this Earth, what was the result of my attempts at the present time and what then is still to be done as an instruction which I hope I will receive.

And that I think is a much more satisfying viewpoint because it means that I'm perfectly willing to understand what is happening and also that I don't doubt for a moment that I want to submit to any kind of a law which then happens to govern me. And to my limited knowledge, I simply assume that that what I am as an entity of a spiritual kind of quality, I hope, I say sometimes, that it still will have my name and that it represents life for which I am responsible.

So, in order to prepare for such actual occurrence - I say not eventuality because it is that what is going to be an experience and without any further question that then when that happens, that I try to prepare for that as well as I can by attending now what actually is now given and my understanding which I want to reach in order to understand that what I am now experiencing. You see what I mean?

Katha: I do.

Mr. Nyland: That's all that God can ask. He cannot ask the impossible. I may be interested in fantasizing a little bit and talk about all kind of different realities, and for me they have absolutely no meaning because my imagination is not a realty. And there is only one way by which an imagination can be made into an actual reality - and I've explained that the other day - as a result of an activity on the part of an "I" which is first starting as an almost fata morgana, something that is of a spiritual value, not as yet existing and not as yet acknowledged as an entity. That then when it starts to function, it uses the materiality of myself, which is my reality now. for the purpose of creating a different kind of reality which then is taken out of thee imagination and it can start to function in my life. That is why Gurdjieff is way and way ahead of anyone who wants to talk all the time about spiritual values and entities.

There are people who are honest about that when they talk honestly about out-of-body experiences. But I would not bother too much about it because it is a very special kind of sensitivity that will allow a person to have such experiences. Moreover, I don't think they are of much value, than only to those who experience them. And there is still a great deal of possibility for each person becoming more and more sensitive to receive information by means of dreams in which one does not have

to leave the body but becomes sensitive to such influences which then can be communicated in that state of deep sleep, within the physical body, but with a freedom from the physical body because that what is receptive to that is not at such a time bound to the ordinary bondage.

I hope you understand what I mean. All right?

Katha: I do. Thank you.

Jessica Haim: What is the relationship between Karma and accident?

Mr. Nyland: We talked about Karma not so long ago, didn't we? Let's first start with accident. When something happens and I don't know the cause, it becomes for me accidental. If I know the law, I can explain it and then the accident is a logical result of what I understand of the law, which is operative because of certain forces meeting and then creating a situation which then at that time seems accidental; but, when I can explain it, it is no accident, it is a logical result. Therefore, regarding accident I have not enough information, and only when it occurs, and then it does occur and I say, and I try to describe it, I say, I don't know really how it happened; there may be different causes for it. And, of course, I can try to indicate that I was stupid enough to sit in a car when I was drunk and therefore run up against a tree and it was an accident. But, of course, in that case, I know that it was my fault. At the same time, how do I know that perhaps by steering it a little bit better, I would have avoided that tree. So that what now I call accident, not knowing exactly what the cause was, simply is an experience of myself, which then I have to put down as something I do not know. And maybe later on I can find out a little bit more about it when I have a chance to look on it from a little bit more objective viewpoint as far as the past is concerned.

Karma is a law under which each person, entering this life, entering on Earth, is, you might say, saddled. He has to work his Karma out. He has to try to understand what are the laws that, at the time when he was born - mostly it started then, because then he made his appearance on Earth and he became dependent on the conditions of the Earth; Before that he was dependent on the conditions of his mother - and that therefore, when he starts to get born and then immediately is influenced by the atmosphere and the surroundings, then he gradually can come to a realization, if he studies himself - and it doesn't matter if he's objective or subjective about it - that he then sees that certain things are created for him which become difficult or under which he has to live and to which he has to make an adjustment. In general, one says it is a Karma, it is like a burden that I have to carry through life. And to the extent that I understand it as a Karma of something that has to be met and overcome, to that extent I can free myself from the Karma if I now know how to go about taking care of that what affects me, in such a way that I now know what the proper attitude is, and then, in knowing that, that I could avoid the conditions which have caused it.

It's a little bit more complicated than an accident. Because when one studies one's personality, you gradually come to a certain form of knowledge. Subjectively, if I consider myself in what I have done or experienced in the past, I will get more or less a picture of myself how I am, how I behave, what kind of traits of character I

have, what kind of tendencies, what characteristics in general. And that then, when I now, with this particular personality, meet certain conditions, and I know that they, those conditions, make me suffer, or that, in any event, it is like a burden to me that I have to have that kind of an experience in certain kind of conditions, it would become Karma for me when I know it repeats itself. And it is constantly that same kind of a reaction on me by means of having that what is now my personality simply react to the conditions as I find them or as I experience them. It can give me a certain knowledge about myself. And of course the knowledge of my personality, knowing what kind of a type I am, that then, either I can avoid them or I can set certain things in motion to avoid the influences of such a Karmatic law on me.

I think with Karma one has much more chance of finding out what is really the cause of certain accidental laws which are connected with Karma, but which have a very definite reason of existence, which even on Earth I can more or less try to trace. With an accident, it's quite impossible. Because there remain laws that I don't know why they exist, only I happened to be duped by them when I happen to be in the particular place where the accident happens. And it's only when I can be objective to the conditions as they are now taking place on Earth and where I experience certain accidental results, that I can see the laws as they are operating when I am away from Earth and can look at it and, as we then would say, objectively.

The solution for accidents and the solution for Karma is both to become objective to myself as I am on Earth. And to the extent that I acquire that kind of a distance I will be able to see that certain things are not accidental, but they follow in accordance with laws which I now, objectively speaking, become familiar with. And that also as a result of Waking up to myself, that I see that my character traits and the different attributes of my personality which now cause me to react in certain conditions in accordance to this Karmatic law, that I know now that that is my particular condition which, when put in conditions which affect me, I always react in the same way. I hope I didn't make it too confusing.

Jessica: Can I repeat it the way I understand it?

Mr. Nyland: Ya.

Jessica: Is it that accidents seem to happen when you are unconscious, or . . .

Mr. Nyland: No. It can happen to a conscious people when he is on Earth. We talk about accidents on Earth. The accidents on Earth, when I am away from Earth, if I for a moment could imagine that I could live on the planets and look on a planetary level, or if I could live on a level which is away from Earth, then I would have a

chance to see how one thing and another must lead up to a third. You see, I'm then free from being involved within the accident. And sometimes I can have it when I see an accident happen to someone else. Because I am then an innocent bystander who can look at that what is taking place as the activity of someone and the activity of something else which causes then what, in general, one calls an accident to the particular person. But I may have a very good insight of how it actually happened, because if this and this had not been in the way, then there would not have been an accident. And I can have all kind of opinions about it. But usually my opinion about an accident in which I am not involved, which nevertheless, is accidental for the person who experiences it, may be quite different, as far as my opinion is concerned, from someone else who also is looking at it and has his own opinions.

So it all remains, to a certain degree, subjective. But when I can become objective to that what is taking place - and the further I am away, the less I will be attached to that what I am seeing - I then will see the relationships between people or things which now take place as accident on Earth, now from a standpoint of that it has to happen because that is the law which I then understand to be operative on Earth. You see?

Now the Karma I can find out for myself by certain means that I know, accidentally, that certain things are taking place and sometimes in the psychology of the law of Karma, that I know they have to take place because I am what I am and my personality is what it is. And aside from the fact that my opinion of myself may not be entirely objective or absolute, it is sufficient in a general way to base a certain conclusion on.

Karma has much more the possibility of a law that within my particular framework I can understand. For an accident, it is absolutely necessary to be away from Earth in order to understand it. If I Wake up to myself, I experience states as if I am away from Earth. In that sense an accident and the Karma Law would become the same. Say it a little differently: accidental can be explained on the basis of an understanding of mechanicality of all people. If I truly understand that all of them are mechanical, then the accident becomes a logical result. Karma has to do with a particular condition, not entirely limited to the physical existence. And it is much more in the direction of even psychological, or the mental, or the emotional, that I am bound by certain ways of how I think and how I feel. And it is, of course, when I understand Karma for me, it is much more involved and is almost, three-centered. Accidental is only a very small part from the ordinary Karma Law.

Jessica: How far does Karma extend? I'm thinking of the periphery and going in . . .

Mr. Nyland: Unconsciously Karma will always extend up to the point where I cannot stand it anymore. I find out gradually that in order to live and in order to overcome the law of Karma, that I will adapt for myself as much rationalization as I possibly can make. Not knowing it, I do not see it as something that has to be overcome. Knowing it as a law that has to be overcome in order to free myself, I will then study that what is taking place from the best point of advantage that I can have, which is, when I am Awake, I see myself as a mechanical creature, subject to any number of laws, including the Karma law. My Karma for me becomes quite personal, because it belongs to my Karma. Whereas accidents belong to everybody and I happen to be at a certain place where an accident is. That's why I say that the Karma is more involved for me, but much more chance to really understand it. Because it's my own. An accident is not my own.

And you still have to understand that pattern, because a Karma, when it affects me, becomes my personal affair. At the same time, it is created by conditions under which I, as a living being, have lived before. This is the usual assumption. It indicates that even if I live on this Earth now in this life, that I have had many lives before in which I experienced certain things and partly because of misunderstanding or ignorance, and partly because of unwillingness, when I am born again, reincarnated on Earth in whatever form it may be, I still have to work away that what was my Karma before and which, for some reason or other, I have refused to be. So as soon as one becomes aware of oneself as living under the law of Karma, one has a chance to undo the effects of the law, by means of now living on this Earth trying to understand it - and how to understand it I do best when I can be as objective to myself as I can be. It includes then the objectivity to my physical center, my emotional center and my intellectual. So it is really an objectivity to the total personality, as I am, which total personality is affected by my Karma.

That's why I say accident is something only becomes myself or belongs to me when I meet it. Karma is with me already from the very beginning. And that's the only difference, you might say. As far as the effect is concerned of the ignorance of what is the law of Karma or the law of accident, it's almost similar. You understand it now a little bit?

Jessica: A little bit.

Mr. Nyland: Ya. There are different gradations in it. Karma is more encompassing than accident, because accident, usually, we consider the physical. And it may be quite accidental that certain things happen to my brain, not physical, but that because of certain effects on the outside world which affect only my brain, my thinking, that I have an accident in my brain. But you see, these cases are very rare. From a Karma standpoint, it can happen many times. The way I happen to think

habitually. Or the way 1 find excuses. Or the way I object to the existence of other people. Or certain forms of jealousy in which I am not in my emotions. All of that belong to a psychological part of myself and they don't belong to the physical.

All right? We mix it all together and . . .

Jessica: Thank you.

Mr. Nyland: Ya.

M1228 Karma and Astrology

Questioner: To what extent does an astrological chart indicate what your Karmic Law is?

Mr. Nyland: Well, it depends on the astrologer who tells you. If he is a good man and he understand actually the influence of different planets on you, and he understands also the particular time of conception and moment of birth and he knows something from the charts - where the planets are and at the moment when you are born, that he produces then a chart of the conditions as they then exist, astrologically - that, of course, must include the difficulties that the man will have to labor under because of his, you might say, heredity, the way he is made up, the way he is biologically, from his parents or grandfather and whatever generation back, and also that what is there at the time of his birth, astrologically, as conditions of the Earth as a whole with planets and everything that belongs to our present solar system.

In addition to that, that what a man is going to live through will have to be done by whatever he is as a certain configuration astrologically described. And because of that, he will have tendencies which will form him in accordance with the conditions in which he has to live and the conditions in which he will live, sociologically expressed, also become dependent on astrological conditions of that what is outside of his life.

So the final result is, again, an astrological influence on man, this time coming from that what may be his progressive horoscope or historically for him in his lifetime dependent again on the conditions as they are on Earth or the way Earth experiences conditions and then affecting him in accordance with what he is and can really receive because of his own horoscope.

Now all of this becomes for a man his Karmic Law. What he will do with it also is probably indicated in his chart as a potentiality and as long as a man remains in his horoscope in accordance with the laws as indicated by the geocentric configuration of mathematical formulae of his horoscope, he will then remain completely subject to that what is his horoscope law. When a man, in his horoscope - in his chart, has a possibility of developing spiritual power or an inclination towards that what is Uranus and Neptune or whatever may be his ‘happy’ configuration of being open to certain influences which, without any question, will happen in his life. If he is well enough balanced by planets and by that - those conditions in which there are in different houses and there is not too much concentration in one particular section and the rest of the houses are completely empty or that he has different trines, not squares, but trines, and even sextile influences and that certain conditions are favorable, such a man will develop not only physically but also emotionally and sometimes spiritually

and sometimes intellectually being interested in problems of a little ‘secret doctrine’, you might say, of that what really attracts him and in which direction he wishes to go.

Dependent now on that kind of a development of man, and then living more and more in that - and putting the accent of his life not necessarily on his horoscope as a physical appearance, but as that what in indicated by the different influences of planets for his possible spiritual development - such a man gradually will start to live under a different law, because in the horoscope it is only potentially indicated what might happen, but when the actuality of a development takes place, his horoscope changes, and that finally out of a horoscope of a man should really be made a horoscope, a chart, which belongs to a possible spiritual development of man. And to express it in the terminology of what we would use: that Instead of having a geocentric chart he should have a heliocentric chart. It simply means that for a man when he develops in a Conscious direction, changes the accent from his physical body, which in ordinary unconscious state is positive for him, to that what becomes as mind positive and changes the body as a negative point. And heliocentric means that that what man is, is then considered from the standpoint of the Sun, which is stationary, and not from the standpoint of the Earth, which moves around all the time.

So when the heliocentric chart is charted and figured out, the way one looks then at oneself, from the standpoint of the Sun, is entirely different from that what one looks at from the Earth as oneself. For one thing, for instance, there are two inner planets, and the rest is outside - the Earth is in between and the two are between the Earth and the Sun. From the standpoint of the Sun, all planets are outside, including the Earth; and immediately it will make the influences of such planets, from a heliocentric standpoint, entirely different. His Karma, that belongs to his geocentric chart, has to be worked out, but when he places himself on the Sun level and looks at his potentialities which then have grown out already spiritually to that place where he then is, as Sun, naturally will look at material forms in an entirely different way. And to some extent, you might say that then - looking at his Karma as expressed in his physical forms of behavior which he has to follow - he then, from the standpoint of his mind, will be able - which is his Sun, will be able to look at that what the physical body has to experience according to ordinary astrology as an opportunity for further development for himself. And the attitude of such a man, basing this now on a heliocentric chart, will look for all that what sometimes, from an ordinary Earth standpoint, may be detrimental - all becomes an opportunity for further living because his desire to stay in a material form, since he is not living there, of course has reduced a great deal; and then what is life as a physical form simply becomes for him a stepping stone - in the first place, to an emotional development, and afterwards to an intellectual development.

So the whole Karma scheme is completely turned around. And, of course, it exists but it exists looked at from another angle, and that the angles that are in the Karma, is the relationship between planets influencing each other and then, because of that, influencing a man on Earth, whatever it is that one has to add or subtract from the influence of each individual planet. From the standpoint of the Sun, it becomes much more of a direct line and sometimes you have to augment the influences of Saturn where originally it may have been a very bad influence. You see, as I say, the configuration for a man living under those conditions and developing as much as he possibly can in a spiritual and in an intellectual or a Soul sense, is quite a different person and his Karma almost doesn't belong to him anymore because it is not a Karma to work through, it's a Karma to Work with.

Astrologically - and that what we draw usually as a chart, of course, is a geocentric one - it's the easiest. It's very difficult to draw one mathematically and very few people will actually know how to do it. But among the different astrologers there are people, of course, who have a little sense of certain other things existing and that sometimes they will be able to interpret them in a correct way, not necessarily all correct, but at least they can give indications. That's why I say it depends a little bit on the Astrologer. I think there are astrologers without (- - -), definitely quite wrong, and they sometimes assume certain things and put ideas in a person's mind which are completely different from what actually can happen, particularly when something is alive in a man, that he doesn't want to consider conditions on Earth as final. Now that, you might say, may be in the chart, but when it's not emphasized and the emphasis goes on the conditions that I find, because such and such an influence in my life, and this and that, that that what has happened will have to happen and that the extrapolation is based on a horizontal level without being able to get away from Earth - of course it is the limitation of an astrologer who really tells you the wrong thing. In the olden days, astrology was heliocentric. There was no question about it. They didn't even bother with geocentric. There was only a little stepping stone mathematically in order to get a beginning of a chart, and after that they determined things from an entirely different standpoint. Read about Egypt if you can; it's very interesting because they did find in whatever is now still available, as certain forms of knowledge - it's quite different. That answers it, does it?

Questioner: Is information on the geocentric charts available openly, or is this . . .

Mr. Nyland: Oh - geocentric. Any good astrologer can figure out things and actually if you have the exact time of the birth, and even conception, you might have it, usually one doesn't - but if you know the birth you can figure back what is the conception time, more or less, but it has to be exact because the moon changes and the moon has tremendous influence on you. The moon changes, as you know, every

twenty-four hours it goes around. So a couple of minutes even will have a definite effect. At the same time, astrologically speaking, there are different events in a person's life which can be checked, so if one is not entirely clear about the moment of birth, one might from other facts deduce certain relationships that will give you the the right time. So a good astrologer can go back and forth and finally decide on that what is correct and when that checks with other events in one's life which, by memory one can remember then or recall them, then you can get pretty accurate chart.

Astrology is very interesting. There is no doubt about it. But I would never take it by itself, because it is so dependent on one astrologer, maybe several, and sometimes they don't agree, and then you have a hard time unless you do it yourself, and maybe then you're not sure. I think astrology should be put next to all the different other things that are indications of a development of man. Palmistry, for instance, is a very excellent thing to give indication of what a person is as type or as possibility, but it is also very vague. Phrenology, posture, walk, certain manifestations which are quite characteristic, sometimes even that what one has as extrasensory perception within oneself, psychologically make up the best of that what can be interpreted, sometimes experiences one can have in extraordinary circumstances, that what can be told to someone by means of clairvoyance, that what is perhaps very flexible as far as telepathy is concerned - I think all these things can be taken as part of the total knowledge of a man as he is born on Earth at a certain time, and is for himself absolutely unique, because there is no one who is aligned to someone else. And all we do is to make generalizations and say, "Well, he happens to be a Cancer, or it is an Arian," and so forth. And even there, there are certain degrees of difference between one - one beginning and the other. It's the same thing as saying we are living in an Aquarian Age and we came out of Pisces and it doesn't mean that we are there already when you have gone over the threshold. You see what I mean?

In that way I would take all of these things together. I would try to investigate all the different indications without giving them the value that you believe in as the final law. But anything that can help you regarding yourself and particularly what someone else might be able to tell you, if he could really be objective to you - I think it is extremely valuable to get an idea of what you are - including psychoanalysis. It's very lovely, only the interpretation sometimes is bad. And in order to get the real truth, of course, one has to wake up. But if you wake up, you are still limited in the number of experiences to which you can be awake. So it will be a long time before you really have an absolute value, an absolute truth about yourself. And in the meantime the different other directions, call then 'pseudo-sciences' if you like, but at least there is something in them, provided I don't believe in them as absolute facts, or truthful enough for me to be used as a guide. I can be guided in ordinary life by the different things that I know that approximately would help, and that all the different things that I of course am suffering under now that I have to experience that, if I am

foretold that they are that way and so forth, maybe I can prepare myself. I would be a fool, you see, if there are certain indications of certain things that might happen that I would stay at the place.

When Atlantis was sunk, there were several people who had been told, and they left things and then went into other sections. And at the present time, the Cayce predictions, and Dixon, and so forth of that what is going to happen to the West Coast and the earthquakes and all the rest; the little indications in Turkey and the one in Caracas yesterday - all of that - there are certain things of indicating disturbances. And who are we, as mankind, when it comes to the forces of Earth? And that although whatever Earth may be, as influenced by other forces far greater, superior forces than even we can imagine - we don't know anything about it. And all we can do is adjust ourselves, to such an extent that the forces of Earth will not affect us, by not living in our physical body.

This is the meaning of Work, And for that, Work is extremely valuable, because it will enable a person to continue to live regardless of his death. If he happens to be unfortunate and live in San Francisco, and it is engulfed by the Pacific Ocean, this man can still remain. It all depends what one understands by spiritual existence. And with all the material forms around us and being bound so much by them because we don't want to believe in spiritual existence independently even of that what is physical form, and still by saying His Endlessness, God, Timelessness - I have to have that kind of a concept, otherwise I talk nonsense. If I say, "Yes, that is psychic and that is not material," and unless I can really affirm for myself the experiences that that exists, it has no further meaning. I simply use a word. When I pray to God - and I don't mean that He exists, but just a lot of praying - my deathbed will not help me to make God more real.

The accent of this kind of thing, when one is alive on Earth, is of course all the time on phenomena; on appearance of that what we see; on that what we, so-called, with the five sense organs register within our body or the different organs. And that is what we call our life; and of course that kind of life dies completely when a person dies physically. And to see within the possibility of that kind of a frame that what is noumena, behind that what is phenomena, is the first step. That becomes essential living. That emphasizes the necessity of a spiritual development, but it does not emphasize as yet that what is the real, real reason of one's life, which is within the inner, inner room, which is one's Soul, which is God. And that therefore, for the reason that you and I can use the stepping stone of a Kesdjanian body for a little while, it can never be the end, and that I will be directed towards the possibility of freeing myself totally from that what is now bondage. It is a bondage of Earth and it's a bondage of my feelings or even emotion, that then my existence can be of a Soul

quality, and the Soul having developed sufficiently not to have to revert to Its origin that is the God-Father.

But this is the task of mankind, to try to understand that that is his life, and his life is not just eating, drinking and sleeping. So astrology is good up to a certain point, and then it's not worth a damn.
Now what?. . . Yes?